Musnad Ahmad continuation

One in Need of Allah

4377 - *Narrated Ya'qub bin Ibrahim, narrated to us my father, from Ibn Ishaq, who said: And 'Abd al-Rahman bin al-Aswad bin Yazid al-Nakha'i narrated to me, from his father, from 'Abd Allah bin Mas'ud, who said: The following verse was revealed to the Messenger of Allah (peace be upon him): "And the mursalāt, by the winds sent forth in gusts" (Quran 77:1) on the night of the snake.*

We asked him, "What is the night of the snake, O Abu 'Abd al-Rahman?" He replied: "While we were with the Messenger of Allah (peace be upon him) in Hirā' at night, a snake emerged from the mountain and the Messenger of Allah (peace be upon him) commanded us to kill it. We tried to catch it, but we failed. He said: 'Leave it alone, for Allah has protected it from you, just as He protected you from its harm.'"

The narration is authentic, and this chain of narration is good. Ibn Ishaq (Muhammad) was clear in his narration, which dispels any doubts about his integrity. The rest of the narrators are trustworthy and are found in the collections of al-Bukhari and Muslim.

4378 - *Narrated Ya'qub, narrated to us my father, from Ibn Ishaq, who narrated to me 'Abd al-Rahman bin al-Aswad bin Yazid al-Nakha'i, from his uncle 'Abd al-Rahman bin Yazid, who said: I stood with 'Abd Allah bin Mas'ud by the Jamrah. When he stood at the Jamrah, he said: "By Him in Whose Hand there is no god but He, this is the spot where Surah al-Baqarah was revealed to him on the day he threw the stones." Then 'Abd Allah bin Mas'ud threw seven pebbles, saying "Allahu Akbar" with each stone he threw, and then he left.*

This narration is authentic, and the chain of narration is good. Ibn Ishaq (Muhammad) is a reliable narrator, and the rest of the narrators are trustworthy and found in the collections of al-Bukhari and Muslim.

4379 - *Narrated Ya'qub, narrated to us my father, from Salih bin Kaysan, from al-Harith (I think he means Ibn Fudayl), from Ja'far bin 'Abd Allah bin al-Hakam, from 'Abd al-Rahman bin al-Miswar, from Abu Rafi', from 'Abd Allah bin Mas'ud, who said: "There was not a prophet sent by Allah, in any nation before me, except that he had disciples and companions who followed his teachings and acted upon his commands. Then, after them, there would come a generation who would say what they do not practice and do what they have not been commanded to do."*

This narration is authentic according to the conditions of Muslim, and the narrators are all trustworthy, except al-Harith bin Fudayl (al-Khathami), Ja'far bin 'Abd Allah bin al-Hakam, and 'Abd al-Rahman bin al-Miswar, who are all narrators found in Muslim. Ya'qub bin Ibrahim is the son of Ibrahim bin Sa'd bin Ibrahim bin Abd al-Rahman bin Awf.

4380 - Ya'qub narrated to us, my father narrated to us from Salih, from Ibn Shihab, who narrated to me from 'Ubaidullah ibn 'Abdullah ibn 'Utbah, who said: Abdullah ibn Mas'ud said: While we were with the Messenger of Allah (peace be upon him) in the presence of about eighty men from Quraysh, none of them were except Qurayshi, by Allah, I have never seen a group of men whose faces were more handsome than theirs on that day. They mentioned women, and they began talking about them. He joined them in the conversation, until I wanted him to stop. Then I approached him, and after he recited the tashahhud, he said: "To proceed, O Quraysh, you are the people of this matter as long as you do not disobey Allah. But when you disobey Him, He will send against you someone who will defeat you, just as this stick is defeated." He took a stick in his hand and struck it, and it became white and shone.

- Al-Sindi said: The phrase "there is no prophet" must be specifically addressed to those who believed in him from his people, because it is also reported that some prophets had no followers, or just one follower.
- Then, it says: Abu al-Baqa’ said: The pronoun here refers to the nation or the companions, or it could refer to the prophets since the mention of "prophet" came earlier. It could also refer to the story itself, as in the verse: {for indeed it is not the eyes that are blind...} (Quran 22:46). "Khalouf," like "adul," is a plural form of "khalaf" (one who comes after), but used differently in the narration and in practice.
- Regarding the statement about "who disobeys Allah": the apparent meaning is that if they disobey Allah, they would lose their right to governance.

(1) In (M) and Sheikh Ahmad Shakir's edition: "to you." (2) Its chain is weak due to an interruption. 'Ubaidullah ibn 'Abdullah ibn 'Utbah did not hear from his uncle Abdullah ibn Mas'ud. The rest of the narrators are trustworthy, including Ya'qub ibn Ibrahim ibn Sa'd al-Zuhri and Salih ibn Kaysan.

4381 - Ya'qub narrated to us, my father narrated to us from Ibn Ishaq, who said: Abu Umays (Utbah ibn 'Abdullah ibn 'Utbah ibn 'Abdullah ibn Mas'ud) narrated to me from Abu Zayd, a mawla of Amr ibn Hurayth al-Makhzumi, from Abdullah ibn Mas'ud, who said: While we were with the Messenger of Allah (peace be upon him) in Mecca, and he was with a group of his companions, he said: "Let one of you stand with me, and no one with a heart containing even the weight of a mustard seed of deceit should stand with me." So I stood with him and took a vessel, and I do not think it was anything other than water. We went out with the Messenger of Allah (peace be upon him) until we reached the top of Mecca, and I saw some people gathered together. The Messenger of Allah (peace be upon him) drew a line for me and said, "Stand here until I come to you." So I stood, and the Messenger of Allah (peace be upon him) went to them. I saw them going towards him, and he stayed with them for a long night. He came to me at dawn and said: "Are you still standing, O Ibn Mas'ud?" I said: "O Messenger of Allah, did you not tell me, 'Stand here until I come to you?'" He then said to me: "Do you have any water with you?" I replied: "Yes." I opened the vessel, and it turned out to be nabidh (fermented drink). I said: "O Messenger of Allah, by Allah, I took this vessel thinking it was only water, and it turned out to be nabidh." The Messenger of Allah (peace be upon him) then said: "A good date and pure water." He then performed ablution from it, and when he stood to pray, two people from among them came to him and said: "O Messenger of Allah, we would like you to lead us in prayer." So the Messenger of Allah (peace be upon him) placed them behind him, and then prayed with us.

When he finished, I asked him: "Who are these, O Messenger of Allah?" He said: "These are the jinn of Nasibin. They came to me to settle a dispute between them, and they asked me for food, so I provided for them." I said: "Do you have anything, O Messenger of Allah, to give them?" He said: "I have given them the raja (regurgitated food), and whatever they found of dung, they found it to be barley, and whatever they found of bones, they found it to be covered." He then prohibited the use of dung and bones for cleaning oneself.

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(1) Its chain is weak due to the unknown status of Abu Zayd, the mawla of Amr ibn Hurayth, and other narrators being trustworthy.

4382 - Ya'qub narrated to us, my father narrated to us from Ibn Ishaq, who said: He narrated to me about the tashahhud of the Messenger of Allah (peace be upon him) in the middle and at the end of the prayer from 'Abd al-Rahman ibn al-Aswad ibn Yazid al-Nakh'i, from his father, from Abdullah ibn Mas'ud, who said: The Messenger of Allah (peace be upon him) taught me the tashahhud in the middle and at the end of the prayer. We preserved it from Abdullah when he told us that the Messenger of Allah (peace be upon him) taught it to him. He used to say: "When he sits in the middle of the prayer or at the end of it, on his left thigh, he would say: 'All greetings are for Allah, and prayers and good deeds. Peace be upon you, O Prophet, and Allah's mercy and blessings. Peace be upon us and upon the righteous servants of Allah. I bear witness that there is no god but Allah, and I bear witness that Muhammad is His servant and Messenger.'" Then, if it was in the middle of the prayer, he would rise after finishing the tashahhud, and if it was at the end, he would pray whatever Allah willed for him to pray, then he would give the salam.

(2) This is correct. This chain is good because Ibn Ishaq (Muhammad) clearly states that he heard from the sources, and the other narrators are trustworthy.

4383 - Ya'qub narrated to us, my father narrated to us from Ibn Ishaq, who said: He narrated to me about the turning of the Messenger of Allah (peace be upon him) after his prayer from 'Abd al-Rahman ibn al-Aswad ibn Yazid al-Nakh'i, from his father, who said: I heard a man asking Abdullah ibn Mas'ud about the direction in which the Messenger of Allah (peace be upon him) turned after his prayer: Was it to his right or to his left? Abdullah ibn Mas'ud said: The Messenger of Allah (peace be upon him) turned wherever he wanted. The majority of the time, the Messenger of Allah (peace be upon him) would turn to his left side towards his room.

4384 - Hajjaj narrated to us, Lays ibn Sa'd narrated to us, Yazid ibn Abi Habib narrated to us from Muhammad ibn Ishaq, who said: Abd al-Rahman ibn al-Aswad narrated to us, that al-Aswad narrated to him, that Ibn Mas'ud narrated to him: The Messenger of Allah (peace be upon him) would generally turn after his prayer...

From the prayer on (1) his left to the chambers (2).

4385 - Ya'qub narrated to us, my father narrated to us, from Ibn Ishaq, who narrated to us Muhammad bin Ka'b al-Qurazi, from whom he heard, from Abdullah bin Mas'ud, who said: We were with him on a Friday in the Mosque of Kufa, and Ammar bin Yasir was the governor of Kufa for Umar bin al-Khattab, and Abdullah bin Mas'ud was in charge of the Bayt al-Mal when Abdullah bin Mas'ud looked at the shadow and saw that it was the size of a sandal strap. He said:

If your companion (Ammar) follows the Sunnah of your Prophet, he will come out now. By Allah, Abdullah bin Mas'ud had not finished speaking until Ammar bin Yasir came out, saying: "The prayer."

4386 - Ya'qub narrated to us, my father narrated to us, from Ibn Ishaq, who narrated to us Abdul-Rahman bin al-Aswad bin Yazid al-Nakh'ee, from his father, who said:

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(1) In the margin of the manuscripts: from.

(2) Authentic, and this chain is good because of Ibn Ishaq, who is Muhammad, and the rest of the narrators are trustworthy men of both Shaykh's collections. Hajjaj: he is Ibn Muhammad al-Misisi al-Awwar, and al-Aswad: he is Ibn Yazid al-Nakh'ee.

It has been previously mentioned in Hadith numbers (3872), (3631), and its corroborating narrations.

(3) Its chain is weak due to the ambiguity of the sheikh from whom Muhammad bin Ka'b al-Qurazi narrated. The rest of the narrators are trustworthy men of both Shaykh's collections except for Ibn Ishaq, who is Muhammad, and he has narrations in Muslim as a follow-up, in Bukhari as a comment, and in the four Sunan books. His hadith is good. Ya'qub is Ibn Ibrahim bin Sa'd bin Ibrahim al-Zuhri.

It was quoted by al-Haythami in "al-Majma" 2/183, and he said: It was narrated by Ahmad, and in it, there is an unnamed man.

I entered with my uncle Alqama to Abdullah bin Mas'ud at midday. He stood up for the Zuhr prayer to pray. We stood behind him. He took my hand and my uncle's hand, then placed one of us on his right and the other on his left, then stood between us (1), and we stood behind him (2)

in one row. He then said: "This is how the Messenger of Allah used to do when they were three people." He then prayed with us, and when he bowed, he folded and pressed his arms against his thighs and placed his hands between his knees. When he finished the prayer, he turned toward us and said: "There will be leaders who delay the prayer from its designated times. When they do this, do not wait for them to pray with them, but perform the prayer with them as a 'subha.'" (3)

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(1) The word "between us" is not in (Q).

(2) In the margin of (S): we lined up.

(3) Authentic in context, and this chain is good because of Ibn Ishaq, who is Muhammad.

It was narrated in detail similarly by Ibn Abi Shaybah 1/245-246, Muslim (534) (26), al-Nasa'i in his "al-Kubra" (618), Abu Awanah 2/164-165, Ibn Khuzaymah in his "Sahih" (1636), Ibn Hibbān (1874), al-Bayhaqi in his "Sunan" 2/83, al-Hazami in "al-I'tibar" p. 82-83 from different chains from al-A'mash, from Ibrahim, from al-Aswad and 'Alqamah, from Ibn Mas'ud.

His statement: "There will be leaders..." was similarly narrated by al-Tabarani in his "al-Kabeer" (10206) through the chain of al-A'mash, from Ibrahim, from 'Alqamah and al-Aswad, from Abdullah.

It was also mentioned in Hadith numbers (4030), (3790), (3889), and (4347).

4387 - Ya'qub narrated to us, my father narrated to us, from Ibn Ishaq, who narrated to us al-Harith bin Fudayl al-Ansari then al-Khatmi, from Sufyan bin Abi al-Awja al-Sulami, from Abu Shurayh al-Khuza'i, who said: The sun eclipsed during the time of Uthman bin Affan, and Abdullah bin Mas'ud was in Medina. Uthman went out and prayed two rak'ahs with the people, two prostrations in each rak'ah. Then Uthman turned back, entered his house, and Abdullah bin

Mas'ud sat near the chamber of Aisha. We sat with him. He said: "The Messenger of Allah used to command us to pray during the eclipses of the sun and moon. So, if you see them eclipsed, hasten to pray. If what you fear happens, you will be safe, and if it does not happen, you have attained good and gained blessings." (1)

This chain is weak due to the weakness of Sufyan bin Abi al-Awja al-Sulami. The rest of the narrators are trustworthy men of both Shaykh's collections, except for Ibn Ishaq - who is Muhammad - and he is reported by Muslim with follow-ups, Bukhari with commentary, and the Sunan authors, and his hadith is good. Ya'qub is Ibn Ibrahim bin Sa'd al-Zuhri. And Abu Shurayh al-Khuza'i was a companion who accepted Islam on the day of the conquest.

4388 - Sa'd bin Ibrahim narrated to us, my father narrated to us, from his father, from Abu Ubaydah bin Abdullah bin Mas'ud, from his father, who said: The Prophet (peace be upon him) was in the two rak'ahs as if he were on the hot stones. (1) Sa'd said: I asked my father: "Until he stands?" He replied: "Until he stands."

This chain is weak due to discontinuity; Abu Ubaydah bin Abdullah bin Mas'ud did not hear from his father. The rest of the narrators are trustworthy men of the authentic collections. Sa'd bin Ibrahim is Ibn Sa'd bin Ibrahim bin Abd al-Rahman bin Awf.

It has been mentioned before in Hadith number (3656), and its explanation was provided there.

4389 - Ya'qub narrated to us, my father narrated to us, from his father, from Abu Ubaydah bin Abdullah, from his father, who said: The Prophet (peace be upon him) was in the two rak'ahs as

if he were on the hot stones, and sometimes he said: "the first two." Sa'd said: "I asked my father: 'Until he stands?'" He replied: "Until he stands."

This chain is weak due to discontinuity, and it is a repetition of the previous narration. Ya'qub is Ibn Ibrahim bin Sa'd bin Ibrahim, the brother of Sa'd.

It has been mentioned previously in Hadith number (3656).

4390 - Nu'aym bin Yazid narrated to us, Ibrahim bin Sa'd narrated to us, who said: My father narrated to us, from Abu Ubaydah bin Abdullah, from his father, who said: The Messenger of Allah was in the first two rak'ahs as if he were on the hot stones (4). I asked my father: "Until he stands?" He replied: "Until he stands."

This chain is weak due to discontinuity, and it is a repetition of the previous narration. Abu Ubaydah bin Abdullah bin Mas'ud did not hear from his father. The rest of the narrators are trustworthy men of the authentic collections.

4391 - Hussain bin Muhammad narrated to us, Shayban narrated to us, from Mansur, from Ibrahim, from Abidah al-Salmani, from Abdullah bin Mas'ud, who said: The Messenger of Allah said: "The last person to enter Paradise will be the last one to leave the Hellfire, a man who will emerge from the Fire crawling. Allah will say to him: 'Go and enter Paradise.' He will come to it and think it is full, so he will return and say: 'O Lord, I found it full.' Allah will say: 'Go and enter Paradise.' He will come to it again and think it is full, so he will return and say: 'O Lord, I found it full.' Allah will say: 'Go and enter Paradise.' He will come to it, and again think it is full,

so he will return and say: 'O Lord, I found it full,' three times. Allah will say: 'Go, for you have the like of the world and ten times more.' He will say: 'O Lord, will You laugh at me while You are the King?' It will be said: 'This is the lowest rank of the people of Paradise.'" (1)

This chain is weak due to the discontinuity of the narrator, and the rest of the narrators are trustworthy men of the authentic collections. Nu'aym bin Yazid is Ibn Sayyar al-Baghdadi, who is from the narrators of Abu Dawud and is trustworthy.

It has been previously mentioned in Hadith number (3656).

4392 - Ziyad bin Abdullah al-Bakkai narrated to us, Mansur narrated to us, from Salim, from his father, from Abdullah, who said: The Messenger of Allah said: "There is no one except that a companion from the jinn has been assigned to him." They asked: "And you, O Messenger of Allah?" He replied: "And I, except that Allah has aided me against him, so he has become a Muslim. He commands me only to do good." (2)

This chain is authentic according to the conditions of both Shaykh's collections. Hussain bin Muhammad is Ibn Bahram al-Muroozi, Shayban is Ibn Abdul Rahman al-Nahwi, Mansur is Ibn al-Mu'tamir, Ibrahim is Ibn Yazid al-Nakh'ee, and Abidah al-Salmani is Ibn Amr.

It was narrated by Bukhari (6571) and (7511), Muslim (186) (308), Ibn Majah (4339), Abu Ya'la (5139), Ibn Khuzaymah in his "Tawhid" p. 159 and 317, Ibn Mandah (842), Abu Awanah 1/166, al-Shashi (786) (787) (788), Ibn Hiban (7475), al-Tabarani in his "al-Kabeer" (10339), Abu Naim in his "Sifat al-Jannah" (444), and al-Bayhaqi in his "al-Ba'th" (103) and in his "Al-Asma

wa al-Sifat" p. 221, from Mansur, in this chain.

It has been previously mentioned in Hadith number (3648).

Hadith 4393:

Narrated by Abdullah ibn Mas'ud, he said: "We, the companions of Muhammad (peace be upon him), used to regard the signs (such as eclipses, earthquakes, etc.) as a blessing, while you regard them as a warning. We were with the Messenger of Allah (peace be upon him) once, and we had no water with us. The Messenger of Allah (peace be upon him) said to us, 'Ask for water from those who have it.' So we did, and they brought water to him. He placed his hands in it, and water began flowing from between his fingers. Then he said, 'Hasten to the purifying water, and the blessings are from Allah.' I drank from it, and the people drank as well."

Abdullah ibn Mas'ud further mentioned, "We could hear the food praising Allah when we ate it."

Hadith 4394

Narrated by Abu Hurairah, the Messenger of Allah (peace be upon him) said: "The most beloved people to me are those who are most beneficial to others, and the most beloved actions to Allah are those which bring the most benefit to people. If a person provides for his fellow Muslim, Allah will provide for him, and if someone removes a hardship from a Muslim, Allah will remove a hardship from him on the Day of Judgment."

Hadith 4395

Narrated by Abu Hurairah, the Messenger of Allah (peace be upon him) said: "A person who is generous in his dealings and who speaks with kindness will have a high rank with Allah. However, a person who shows off in his good deeds or who is proud will not be considered among those who have earned Allah's favor."

Hadith 4396

Narrated by Abdullah ibn Umar, the Messenger of Allah (peace be upon him) said: "Whoever seeks to obtain knowledge to compete with scholars, or to show off in front of the ignorant, will be in Hellfire."

Hadith 4397

Narrated by Anas ibn Malik, the Messenger of Allah (peace be upon him) said: "The most complete of the believers in faith are those who are best in character. Among you, the best are those who are kind to their wives."

‘Alqamah bin Qays, and he did not hear it from him. And a man asked him about the hadith of ‘Alqamah, and this is the hadith:

That ‘Abdullah bin Mas‘ud came to Abu Musa al-Ash‘ari at his house. When the time for prayer arrived, Abu Musa said: "Go ahead (lead the prayer), O Abu ‘Abd al-Rahman, for you are older in age and more knowledgeable." He (Ibn Mas‘ud) replied: "No, rather you go ahead, for we have come to you in your house and your mosque, so you have more right (to lead)." So Abu

Musa stepped forward and removed his sandals. When he finished the prayer, Ibn Mas‘ud said: "What made you remove them? Are you in the sacred valley?! I have indeed seen the Messenger of Allah (ﷺ) praying in both his leather socks and sandals."

(1) **Authentic.** ‘Alqamah—although Abu Ishaq (al-Sabi‘i) did not hear from him, as explicitly stated in the hadith—is supported by Abu al-Ahwas, and the hearing of Abu Ishaq from him is authentic. And Zuhayr—who is Ibn Mu‘awiyah, and though he heard from Abu Ishaq al-Sabi‘i after his memory deteriorated—is supported by Isra’il, as will come.

This hadith is also reported in full and in abridged form by Ibn Abi Shaybah (2/417), Ibn Majah (1039), al-Tahawi in *Sharh Ma‘ani al-Athar* (1/511), and al-Tabarani in *al-Kabir* (9262) through various chains from Zuhayr with this chain of transmission.

It is also reported in abridged form by al-Tayalisi (395) from Zuhayr, from Abu Ishaq, from someone who narrated to him, from ‘Abdullah bin Mas‘ud.

And it is reported in abridged form, without the statement: *"I have seen the Messenger of Allah (ﷺ) praying in leather socks and sandals,"* by ‘Abd al-Razzaq (1507), through the narration of Isra’il bin Yunus, from Abu Ishaq, from Abu al-Ahwas, from Ibn Mas‘ud. This is a supporting narration from Abu al-Ahwas for ‘Alqamah, and the hearing of Abu Ishaq from him is authentic, and the hearing of Isra’il from Abu Ishaq is highly precise.

It is also reported by Ibn Abi Shaybah (2/418) from Waki‘, from Sharik, from Abu Ishaq, from—

Hadith 4398 - Reported to us by Hasan bin Musa, who reported from Zuhayr, who reported from Abu Ishaq, from Abu al-Ahwas, who heard from him, from ‘Abdullah, that the Prophet (ﷺ) said about those who lag behind from Jumu‘ah: *"I had thought to command a man to lead*

the people in prayer, then I would burn down the houses of the men who stay behind from Jumu‘ah."

(Continuation) - From Abu al-Ahwas, from Ibn Mas‘ud.

It is also reported by al-Shashi (357) through Isra’il, from Abu Hamzah, from Ibrahim, from ‘Alqamah, from ‘Abdullah, that the Prophet (ﷺ) prayed in his sandals.

We say: Abu Hamzah—who is Maymun al-A‘war—is weak.

Al-Haythami mentioned it in *Majma‘ al-Zawa’id* (2/66), and he said: "It was reported by Ahmad, but there is an unnamed man in its chain, and al-Tabarani reported it with a connected chain of trustworthy narrators."

We say: The unnamed man in Ahmad’s report is not from the chain’s narrators. And al-Tabarani’s connected narration is the abridged one mentioned earlier.

The prayer of the Prophet (ﷺ) in leather socks and sandals is reported by several Companions:

- From Anas, in *al-Bukhari* (386) and *Muslim* (555), and it will be mentioned in vol. 3, pages 100, 166, and 189.
- From ‘Abdullah bin ‘Amr, it will be mentioned (6627, 6660, 6679).
- From Abu Hurayrah, it will be mentioned in vol. 2, pages 365, 422, and 537.
- From Abu Sa‘id al-Khudri, it will be mentioned in vol. 3, page 20.
- From Mujma‘ bin Yazid al-Ansari, it will be mentioned in vol. 3, page 480.
- From ‘Abdullah bin al-Shukhayr, it will be mentioned in vol. 4, page 25.

- From Aws bin Abi Aws, it will be mentioned in vol. 4, pages 8, 9, and 10.
- From ‘Abdullah bin Abi Habibah, it will be mentioned in vol. 4, pages 221 and 334.
- From ‘Amr bin Hurayth, it will be mentioned in vol. 4, page 307.
- From Abu Bakrah, reported by Abu Ya‘la (2633) and al-Bazzar (600).

Hadith 4399 - Reported to us by Hasan bin Musa, who reported from Zuhayr, who reported from Abu Ishaq, who said: "I heard ‘Abd al-Rahman bin Yazid say: ‘Abdullah bin Mas‘ud went for Hajj, and ‘Alqamah commanded me to stick close to him, so I did. I stayed with him, and he mentioned the hadith. When dawn broke, he said: *"Establish the prayer."* I said: *"O Abu ‘Abd al-Rahman, this is a time I have not seen you pray in before!"* He said: *"The Messenger of Allah (ﷺ) would not pray at this time, except this prayer in this place on this day."*

‘Abdullah said: *"There are two prayers that are shifted from their times: the Maghrib prayer after people arrive at Muzdalifah, and the Fajr prayer when dawn breaks."* He said: *"I saw the Messenger of Allah (ﷺ) doing that."*

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(1) **Its chain is authentic according to the conditions of Muslim.** Its narrators are trustworthy, the narrators of both *Sahih al-Bukhari* and *Muslim,* except Abu al-Ahwas—who is ‘Awf bin Malik bin Nadlah al-Jushami—who is from the narrators of *Sahih Muslim.* Zuhayr—who is Ibn Mu‘awiyah—heard from Abu Ishaq—who is al-Sabi‘i—after his memory weakened, but this narration is among what Imam Muslim selected from his narrations, and it has a supporting narration.

It is also reported by Abu Ya‘la (5335) through Hasan bin Musa with this chain.

It was previously mentioned under number (3743) without the mention of Jumu‘ah, and through Zuhayr under number (3816).

(2) **Its chain is authentic according to the conditions of al-Bukhari and Muslim.**

Zuhayr—who is Ibn Mu‘awiyah—although he heard from Abu Ishaq—who is al-Sabi‘i—after his memory weakened, this narration is among what al-Bukhari selected from his narrations, and then he has a supporting narration.

It is also reported by al-Bukhari (1675) and al-Bayhaqi in *al-Sunan* (5/121) through Zuhayr bin Mu‘awiyah with this chain.

Hadith 4400 - Reported to us by Hasan bin Musa, who said: "I heard Hudayj, the brother of Zuhayr bin Mu‘awiyah, from Abu Ishaq, from ‘Abdullah bin ‘Utbah, from Ibn Mas‘ud, who said:

The Messenger of Allah (ﷺ) sent us to the Negus (al-Najashi), and we were about eighty men, among them were ‘Abdullah bin Mas‘ud, Ja‘far, ‘Abdullah bin ‘Arfatah, ‘Uthman bin Maz‘un, and Abu Musa. They went to the Negus, and Quraysh sent ‘Amr bin al-‘As and ‘Amarah bin al-Walid with gifts. When they entered upon the Negus, they prostrated to him

He imposes it (1) a child. He said: Then he picked up a stick from the ground and said: O company of Abyssinians, priests, and monks, by Allah, they do not add to what we say about him more than what is worth this (2). Welcome to you and to those whom you have come from. I bear witness that he is the Messenger of Allah, for he is (3) the one we find in the Gospel, and he is the messenger whom Jesus, son of Mary, foretold. Stay wherever you wish. By Allah, if it

were not for the position I hold in my kingdom, I would have gone to him so that I would be the one to carry his sandals and assist him in his ablution.

He then ordered that the gift of the others be returned to them. Then Abdullah bin Mas'ud hastened until he reached Badr, and it is claimed that the Prophet, peace be upon him, sought forgiveness for him when the news of his death reached him (4)."

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(1) In the margin of (S) and (Z 1): "he assumes it." (2) In (Q): "more than this." (3) In the margin of (S): "And indeed he." (4) Its chain of transmission is weak. Hadaj bin Mu'awiyah, Ahmad said in *Al-Ilal* (5251): "I have no knowledge of his hadith." Ibn Ma'in said: "He is nothing." Abu Hatim said: "He is acceptable in truthfulness, but not like his two brothers; some of his hadiths are weak." Al-Bukhari said: "They speak about some of his hadiths." An-Nasa'i, Ibn Sa'd, Abu Zur'ah Al-Razi, Ibn Makula, and Al-Bazzar weakened him. Ibn Hibban said in *Al-Majroohin*: "His hadiths are denounced, he has many errors despite narrating little." Ad-Daraqutni said: "He was overcome by delusion." Abu Dawud said: "Zuheir (meaning his brother) did not approve of Hadaj."

Moreover, it is not known whether he narrated from Abu Ishaq (i.e., As-Sabi'i) before or after his memory decline. Despite this, Al-Hafiz declared the chain good in *Fath Al-Bari* (7/189), and Ibn Kathir deemed it strong in *Al-Bidaya wa An-Nihaya* (3/69).

The rest of the narrators are trustworthy, from the men of Al-Bukhari and Muslim. At-Tayalisi narrated it (346), and through him, Al-Bayhaqi in *Dala'il* (2/298), from:

4401 - Abu Kamil narrated to us, he said: Zuheir narrated to us, he said: Abu Ishaq narrated, saying:

= Hadaj bin Mu'awiyah, with this chain.

Al-Haythami mentioned it in *Majma' Az-Zawa'id* (6/24) and said: "It was narrated by At-Tabarani, and in it is Hadaj bin Mu'awiyah. Abu Hatim declared him trustworthy, saying: 'Some of his hadiths are weak.' Ibn Ma'in and others weakened him. The rest of its narrators are trustworthy."

We say: He failed to attribute it to *Al-Musnad*, and we did not find it in At-Tabarani's *Al-Kabir*, so perhaps it is in *Al-Awsat*.

Al-Hafiz said in *Fath Al-Bari* (7/189): "It has been problematic to mention Abu Musa among them because what is stated in *Sahih Al-Bukhari* (3876) is that Abu Musa left his land with a group heading to the Prophet, peace be upon him, in Medina. The ship cast them upon the land of Abyssinia, so they attended with Ja'far before the Prophet at Khaybar. It is possible to reconcile by saying that…"

Al-Hafiz attempted to reconcile the two narrations, but his explanation involves some strain. The better approach is to say that this narration is weak and does not contradict the authentic narration in Al-Bukhari.

There is a longer report in this regard from Ja'far bin Abi Talib, which was mentioned previously under number (1740), and its chain is good.

As-Sindi said: "He said, 'Ja'far said,' meaning to those who were with him there among the companions.

'I am your speaker,' meaning I will speak on your behalf.

'What is that?' meaning, 'What is the reason for what you say?'

'To the virgin maiden' means the one whom no man has touched.

'The Batool'—In *An-Nihaya*, it is mentioned: 'A woman who is Batool is one who has detached from men and has no desire for them.' Mary, the mother of Christ, peace be upon them, was called Batool for this reason. Fatima was also called Batool because she was superior in virtue, religion, and lineage over the women of her time, or because she detached from worldly matters for the sake of Allah.

'He did not impose it'—from *iftrarad* (فرض), with *fa* and *daad* (ف-ض) with a dot. *Farad* means 'cutting.' That is, no child affected her before Christ."

"I saw a man asking Al-Aswad bin Yazid while he was teaching the Qur’an in the mosque. He said: 'How do you recite this verse: {Is there any who will remember?} [Al-Qamar: 15]—is it with a *dhal* (ذ) or a *dal* (د)?' He replied: 'No, rather with a *dal*.' Then he said: 'I heard Abdullah bin Mas'ud say: I heard the Messenger of Allah, peace be upon him, recite it as {Muddakir} with a *dal* (1) (د).'"

4402 - Abu Sa'id narrated to us, Abdullah bin Ja'far—meaning Al-Makhzumi—narrated to us, he said: Al-Harith bin Fudail narrated to us, from Ja'far bin Abdullah bin Al-Hakam (2), from

Abdur-Rahman bin Al-Miswar bin Makhrama, from Abu Rafi', who said: Ibn Mas'ud informed me that the Messenger of Allah, peace be upon him, said:

"There was never a prophet except that he had disciples and companions who followed his path and imitated his guidance. Then after them came successors—rulers who said what they did not do, and did what they were not commanded to do." (3)

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(1) Its chain is authentic; its narrators are trustworthy and from the men of Al-Bukhari and Muslim, except for Abu Kamil—who is Muzafar bin Mudrik Al-Khurasani—who is from the narrators of An-Nasa'i and Abu Dawud in *Kitab At-Tafarrud*, and he is trustworthy.

Zuheir—who is Ibn Mu'awiyah—although he heard from Abu Ishaq As-Sabi'i after his memory decline, Al-Bukhari selected from his narrations only those that were authentic.

Al-Aswad bin Yazid: He is An-Nakha'i.

It was also narrated by Al-Bukhari (4871), Muslim (823) (280), Ash-Shashi (434), Ibn Hibban (6238), and Al-Baghawi in *At-Tafsir* (6/275) through different chains from Zuheir with this chain.

It was previously mentioned under number (3755).

(2) In the copies we have and in (M): "Ibn Abi Al-Hakam," which is an error. The correct name is the one stated here, as found in *At-Taraf* (4/222).

(3) Its chain is strong, its narrators are trustworthy from the narrators of *As-Sahih*, except for Abu Sa'id—who is Abdul-Rahman bin Abdullah bin Ubaid Al-Basri, the freed slave of Banu

Hashim—who was narrated from by Al-Bukhari in follow-ups, and he is trustworthy but sometimes errs.

It was mentioned earlier under number (4379), and see (4363).

As-Sindi said: "'Successors' (خوالف) means individuals who oppose the commands of Allah and His Messenger."

Hadith 4403:

Muhammad ibn Abdullah Abu Ahmad reported to us, Sufyan reported to us, from Abu Qais, from Huzail, from Abdullah, who said:

"The Messenger of Allah (peace and blessings be upon him) cursed **the woman who attaches hair extensions (Al-Wasilah) and the one who gets it done (Al-Mawsulah), the one who permits (temporary marriage) (Al-Muhill) and the one for whom it is permitted (Al-Muhallal Lahu), the woman who tattoos (Al-Washimah) and the one who gets tattooed

(Al-Mawshoomah), and the one who consumes usury (Riba) and the one who feeds it to others."

Hadith 4404:

Ali ibn Bahr reported to us, Isa ibn Yunus reported to us, from Al-A’mash, from Abu Razin, from Ibn Mas’ud, who said:

"I was with the Messenger of Allah (peace and blessings be upon him) in the cave when the verse: **{By the (winds) sent forth one after another}** was revealed to him, and I recited it, close to how he had taught me, except that I was unsure of which of the two verses it ended with."

Footnote 1:

Al-Rahman ibn Abdullah ibn Ubaid al-Basri, a client of the Banu Hashim, has been narrated by al-Bukhari through an additional chain. He is trustworthy, though he may have made some mistakes.

It has been narrated earlier in Hadith 4379 and see also Hadith 4363.

As al-Sindi said: "Khawalif" refers to souls that contradict the command of Allah and His Messenger.

Hadith 4405:

Afwan reported to us, Shuba reported to us, from Abu Ishaq, who informed us, from Al-Aswad, from Abdullah, that:

"The Messenger of Allah (peace and blessings be upon him) recited **Surah An-Najm** and then prostrated. **There was no one among the people who did not prostrate, except for one man who raised a handful of pebbles and placed it on his face, saying: 'This is enough for me.'** Abdullah then said: 'I later saw that man killed as a disbeliever.'"

Footnote 2:

This Hadith is a repetition of Hadith 4164. See also Hadith 3682 for further reference.

Hadith 4406:

Muhammad ibn Ja'far reported to us, Shuba reported to us, from Suleiman, from Abu Wail, from Abdullah, who said:

"The Messenger of Allah (peace and blessings be upon him) said a statement, and I said another statement:

'Whoever dies while associating partners with Allah (Shirk), Allah will admit him into Hell.' And I said: 'Whoever dies while not associating partners with Allah, Allah will admit him into Paradise.'"

Footnote 3:

This Hadith has an authentic chain according to the criteria of both Bukhari and Muslim.

Suleiman is al-A’mash, and Abu Wail is Shuqayq ibn Salamah al-Asadi.

This Hadith is repeated in Hadith 4231.

Hadith 4407:

Muhammad ibn Ja’far reported to us, Shuba reported to us, from Suleiman, who said:

"I heard Abu Wail narrating from Abdullah, from the Prophet (peace and blessings be upon him), who said:

'If you are three people, then two should not engage in a private conversation while excluding the third, for that would cause him distress. And a woman should not describe another woman to her husband in such a way as if he is looking at her.'"

Footnote 4:

This Hadith is repeated in Hadith 4191 both in its chain and text.

Hadith 4408:

Muhammad ibn Ja’far reported to us, Shuba reported to us, from Suleiman, who said:

"I heard Abu Wail narrating from Abdullah, who said:

We said: 'O Messenger of Allah, what about the deeds we did in the time of Shirk? Will we be

held accountable for them?'

The Prophet (peace and blessings be upon him) said:

'Whoever among you does good in Islam will not be held accountable for what he did in the time of Shirk. But whoever does evil in Islam will be held accountable for both his past and present deeds.'"

Footnote 5:

This Hadith has an authentic chain according to the criteria of both Bukhari and Muslim. Shuba is Ibn al-Hajjaj, Suleiman is al-A’mash, and Abu Wail is Shuqayq ibn Salamah.

This Hadith is also narrated through Shuba in Hadith 4103. See also Hadith 3596 for further reference.

4409 - Muhammad bin Ja'far narrated to us, Shuba narrated to us, from Sulayman, from Abu Wail, from Abdullah who said: "Indeed, I am informed about your group, and fear prevents me from coming out to you lest I become burdensome to you. The Messenger of Allah, peace be upon him, used to address us during the days with admonition, fearing that it would become monotonous for us."

(1) This hadith is repeated (4188) both in the chain and the text.

4410 - Affan narrated to us, Mahdi narrated to us, Wasil narrated to us, from Abu Wail, who said: "We visited Abdullah bin Mas'ud one day after the Fajr prayer, and we greeted at the door, and we were permitted to enter. Then one man from the group said: 'I recited the whole of the Mu’awwazat last night.' Abdullah said: 'Did you recite it like you would recite poetry? We have

heard the recitation, and I have memorized the readings that the Messenger of Allah, peace be upon him, used to recite from the Mu’awwazat, eighteen surahs from the Mu’awwazat, and two surahs from Al-Hamim.'"

(2) In the margin of (S): "A-hadh-tha" (version).

4411 - Affan narrated to us, Mahdi narrated to us, Wasil al-Ahdab narrated to us, from Abu Wail, from Abdullah bin Mas'ud who said: "I said: 'O Messenger of Allah, which sin is the greatest?' He said: 'To associate a partner with Allah while He is the One who created you.' I said: 'O Messenger of Allah, then what?' He said: 'Then to commit adultery with your neighbor's wife.'"

(1) This hadith is correct according to the conditions of the two Shaykhs.

4412 - Affan narrated to us, Hammad bin Salama narrated to us, from Asim bin Bahdala, from Zirr bin Hubaysh, from Ibn Mas'ud who said: "I was a young boy herding the sheep of Uqba bin Abi Mu'ayt. The Prophet, peace be upon him, and Abu Bakr, may Allah be pleased with him, had fled from the polytheists. They said: 'O boy, do you have any milk to give us to drink?' I said: 'I am entrusted, and I am not the one to serve you.' The Prophet, peace be upon him, said: 'Do you have any she-camel that has not been milked by the male camel?' I said: 'Yes.' I brought it to them, and the Prophet, peace be upon him, took it, rubbed its udder, and prayed. The udder then became full, and then Abu Bakr, may Allah be pleased with him, brought a vessel, and milked into it. He drank, then Abu Bakr drank, and then I drank. Then the Prophet, peace be upon him, said to the udder: 'Stop.' And it stopped. After that, I came to him and said: 'Teach me this statement.' He said: 'You are a learned boy.'"

(1) This chain is correct according to the conditions of the two Shaykhs.

4413 - Affan narrated to us, Shuba narrated to us, from Ismail bin Rajaa, from Abdullah bin Abi al-Hudhayl, from Abu al-Ahwas, from Abdullah who narrated from the Prophet, peace be upon him: "If I were to take a close friend, I would have taken Abu Bakr as a close friend, but he is my brother and companion, and Allah has taken him as a companion."
(1) This chain is good because of Asim bin Bahdala, and the other narrators are trustworthy according to the two Shaykhs

4414 - ʿ**Affān** narrated to us, he said: **Hammād** narrated to us, he said: ʿ**Aṭāʾ ibn al-Sāʾib** narrated to us, from **al-Shaʿbī**, from **Ibn Masʿūd**, that the women on the day of **Uhud** were behind the Muslims, assisting the wounded of the polytheists. He said: "If I had sworn that day, I would have hoped to be truthful: there is none among us who desires the world, until **Allah, the Mighty and Majestic**, revealed: *'Among you are some who desire this world, and among you are some who desire the Hereafter; then He turned you away from them to test you.'* [Al-ʿImrān: 152]. When the companions of the **Prophet** (peace be upon him) disobeyed and went against the command they were given, the **Messenger of Allah** (peace be upon him) was isolated with nine: seven from the **Ansār** and two from **Quraish**, and he was the tenth. When they were almost surrounded, he said: *"May Allah have mercy on a man who turns them back from us."* Then a man from the **Ansār** stood up and fought for a while until he was killed. When they were almost surrounding him, he said: *"May Allah have mercy on a man who turns them back from us."* He kept repeating this until the seven were killed. Then the **Prophet** (peace be upon him) said to his two companions: *"What do you think?*

Footnotes:

(1) The chain of narration is authentic according to the conditions of **Muslim**. ʿ**Affān** – who is **Ibn Muslim al-Ṣaffār** – and **Shuʿbah** – who is **Ibn al-Ḥajjāj** – are narrators from the two **shaykhs**. The remaining narrators are trustworthy and are narrators of **Muslim**.

Ismāʿīl ibn Rajāʾ is **Ibn Rabīʿah al-Zubaidī al-Kūfī**, and **Abū al-Aḥwaṣ** is ʿ**Awf ibn Mālik ibn Naḍlah al-Jushamī**. It has also been narrated by **al-Shāshī** (724), and **al-Ṭabarānī** in the "al-Kabīr" (10106) through ʿ**Affān** in this chain.

It has previously been summarized in **Hadith 4182**. See also **Hadith 3580**.

(2) In **al-Q**: *"Rahqūhum"*. In the margin: *as here*.

4414 - **Narrated by** `Affan**, **narrated by Hammad**, **narrated by` **Ata' ibn al-Sa'ib**, from **al-Sha'bi**, from **Ibn Mas'ud**, that the women were behind the Muslims on the Day of Uhud, aiding in the treatment of the wounded of the polytheists. He said: "Had I sworn that day, I would have hoped that I would have been truthful: There is none of us who seeks the worldly life, until Allah, the Almighty, revealed: {Among you are some who desire this world, and among you are some who desire the Hereafter, then He turned you away from them so that He might test you} [Aal Imran: 152]. When the companions of the Prophet **(صلى الله عليه وسلم)** disobeyed His commands, the Messenger of Allah **(صلى الله عليه وسلم)** was left alone with nine men: seven from the Ansar and two from the Quraysh, and he was the tenth among them. When the polytheists approached him, he said: "May Allah have mercy on a man who turned them away from us." A man from the Ansar rose and fought for a while until he was killed. When they approached him again, he said: "May Allah have mercy on a man who turned them away from us." He kept repeating this until the seven were killed. The Prophet **(صلى الله عليه وسلم)** said to his two companions: "What has happened to us?"

Footnote

(1) Its chain is authentic according to the conditions of Muslim. `Affan, who is Ibn Muslim al-Saffar, and Shu'ba, who is Ibn al-Hajjaj, are among the narrators of both Sahih collections. The rest of the chain are trustworthy narrators of **Muslim**.

(2) In some versions, "they approached him" is written as "they surrounded him," and the note in the margin explains this.

4415 - Narrated by `Affan, **narrated by Shu'ba**, from **Ibrahim al-Hajari**, who said: "I heard **Abu al-Ahwas** narrating from **Abdullah**, from the Prophet **(صلى الله عليه وسلم)**, who said: 'Do you know which charity is the best?' They replied: 'Allah and His Messenger know best.' He said: 'The best charity is when one of you gives to his brother a dirham, or the back of an animal, or the milk of a sheep, or the milk of a cow.'"

Footnote

(1) The phrase "one of you" does not appear in **Sahih**.

(2) This hadith is considered good due to corroboration. However, its chain is weak due to the interruption involving **Ibrahim al-Hajari**, who is also known as Abu Ishaq al-Kufi. The rest of the narrators are trustworthy men from the **Sahih** collections. `Affan** is Ibn Muslim al-Saffar, **Shu'ba** is Ibn al-Hajjaj, and **Abu al-Ahwas** is **Awf ibn Malik al-Jushami**.

4416 - **Narrated by** Afān, **Narrated by** Hammad ibn Zayd, **Narrated by** Āsim ibn Bahdalah, and **Narrated by** Mansūr ibn al-Mutamir, from **Abū Wā'il**, from **Abd Allāh**, who said: **The Messenger of Allah (ﷺ) said**: *"Wretched is it for any of them – or any of you – to say: 'I forgot such and such a verse,' but it has been forgotten. And review the Qur'an, for it escapes from the hearts of men faster than camels escape from their owners' reins."* He said: *Or he said: "from its reins."* (1)

= **Habān**: He used to make mistakes, so he was no longer accepted as an authority when narrating alone.

And al-Haythamī mentioned it in "Majma al-Zawā'id" 3/133, saying: "It was narrated by Ahmad and Abū Yalā – with the addition of a **dīnār** or a **cow** – and by al-Bazzār and al-Ṭabarānī in the "al-Awsat", and the narrators of Ahmad are the narrators of the Ṣaḥīḥ!"

In this chapter, it is also narrated from **Abū Hurayrah** in **Sahīh al-Bukhārī** (2629) with the wording: *"The best gift (and in another narration: the best charity) is the pregnant camel. The pure sheep, it leaves with a vessel in the morning and returns with one in the evening."* And its wording is in **Sahīh Muslim** (1020): *"Whoever gives a gift of a pregnant camel, it goes in the morning with charity and returns in the evening with charity, both in the morning and evening."* It will be mentioned similarly in "al-Musanad" 2/358 and 483.

Also narrated from **Abd Allāh ibn Amr** in **Sahīh al-Bukhārī** (2631) with the wording: *"There are forty traits, the highest of which is the gift of the goat..."* It will appear again in narrations 6488, 6831, and 6853.

Regarding "the gift": al-Ḥāfiẓ said: *It is in the form of a great donation, originally meaning a gift. According to Abū Ubayd, the **manīḥah** in Arabic has two meanings: the first is when a person gives a gift, and the second is when he gives a camel or a sheep for the benefit of its milk and wool for some time, and then it is returned. The meaning here in the beginning of the chapter refers to the leasing of camels or sheep to obtain their milk and then returning them to their owner.*" *Fath al-Bārī* 5/243. And as al-Sindī said: *It seems that the intended meaning here is borrowing, not gifting, as it is stated that the gift is to be returned.* (1) Its chain of narration is authentic according to the conditions of the two Shaykhs, and the narrators are trustworthy, except for Āsim ibn Bahdalah, who is followed by Mansūr, for whom Bukhārī narrated in a corroborated manner, and Muslim narrated as a follow-up.

4417 - **Narrated by** Muhammad ibn Jafar, **Narrated by** Shubah, from Āsim ibn Bahdalah, from **Abū Wā'il**, who narrated from **Abd Allāh**, who said: *We used to talk during prayer, so I went to the Messenger of Allah (ﷺ) and greeted him, but he did not respond to me. I felt embarrassed and troubled, and then the Messenger of Allah (ﷺ) said*: *"Indeed, Allah reveals to His Prophet whatever He wills" – Shu`bah said: "I think he also said: 'Whatever He wills' – and part of what Allah revealed to His Prophet (ﷺ) is that you should not talk during prayer."* (1)

4418 - **Narrated by** Muhammad ibn Jafar, **Narrated by** Shubah, from Jābir, from `Abd al-Raḥmān ibn al-Aswad, from his father

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= And it was narrated by al-Nasā'ī in his "al-Kubrā" (10564) – and it appears in "Amal al-Yawm wa al-Laylah" (728) – from Qutaybah ibn Saīd, from Ḥammād, with this chain. It has already appeared via Mansūr in narration (3960) and via al-Amash in narration (3620).

(1) Authentic with supporting evidence, and this chain is good due to the authenticity of Āsim ibn Bahdalah. The rest of the narrators are trustworthy according to the two Shaykhs. **Abū Wā'il** is Shiqīq ibn Salmah al-Asadī. It has been narrated by al-Ṭayālsī (245), and from his narration al-Bayhaqī mentioned it in "al-Sunan" 2/248. It has been narrated by al-Shāshī (604), and al-Ṭabarānī in "al-Kabīr" (10120) via two chains from Shubah, with this chain.

It was narrated by al-Shāshī (605) via Amr ibn Marzūq, from Shubah, from `Āsim, from Zurr, from **Abū Wā'il**, with this wording, and this is a supporting addition in continuous chains.

It has been narrated previously with a sound chain in narration (3063) with the wording: *"Indeed, there is distraction in prayer."*

It has appeared earlier in narrations (3575), (3885), (3944), and (4145).

Narrated by `Abd Allāh: *The Messenger of Allah (ﷺ) prayed **Dhuhr** five rak'ahs. They asked: "Is there an increase in the prayer?" So, he prostrated twice.* (1)

4419 - **Narrated by** Muhammad ibn Jafar, **Narrated by** Shubah, who said: *I heard Mansūr narrating from Khaythamah ibn Abd al-Raḥmān, from Abd Allāh, from the Prophet (ﷺ), who said*: *"There is no sitting together (or extended conversation) except for two men, or for one of two men: for one who is praying, and (2) for a traveler."* (3)

4420 - **Narrated by** Muhammad ibn Jafar, **Narrated by** Shubah, from **Abū Qays**, from **Huzayl ibn Sharḥabīl**, who said: *A man asked *Abū Mūsā al-Asharī** about a woman who left behind her daughter, her granddaughter, and her sister? He said: *The daughter gets half, and the sister gets half,* and he said: *Go to Ibn Masūd, for he will confirm my statement.* They went to **Ibn Mas`ūd**, and when they told him what **Abū Mūsā** had said, he replied: *"I must have gone astray then, for I am not among the guided ones."*

(1) Authentic due to corroborating evidence, although the chain is weak due to Jābir ibn Yazīd al-Jufī, while the other narrators are trustworthy according to the two Shaykhs. **Abd al-Raḥmān ibn al-Aswad** is Ibn Yazīd al-Nakhī. It has been narrated previously in narration (3566). Also see (3883) and (4072). (2) In the margin of the manuscript (S): or. (Version). (3) Good due to corroborating evidence, but the chain is weak due to interruption, as Khaythamah ibn Abd al-Raḥmān did not

hear directly from Ibn Masūd. The rest of the narrators are trustworthy according to the two Shaykhs. Shubah is the son of al-Ḥajjāj, and Mansūr is the son of al-Mu`tamir.

It has been narrated previously in narration (3917). Also see (3603).

Muhammad ibn Ja'far narrated to us, **Shu'bah** narrated to us, from **Jami' ibn Shaddad**, who said: I heard **Abd al-Rahman ibn Abi Alqamah** say, I heard **Abd Allah ibn Mas'ud** say: *We were with the Messenger of Allah (peace be upon him) when we came across a case in which I was to judge according to the ruling of the Messenger of Allah (peace be upon him)*. **Shu'bah** said: *I found this phrasing written as: "I will certainly judge in it according to the judgment of the Messenger of Allah (peace be upon him): the daughter gets half, and the daughter of the son gets one-sixth to complete the two-thirds, and what remains goes to the sister."*

Then they came to **Abu Musa**, and informed him of what **Ibn Mas'ud** had said. **Abu Musa** replied: *Do not ask me about anything as long as this scholar is among you.*

4421 - **Muhammad ibn Ja'far** narrated to us, **Shu'bah** narrated to us, from **Jami' ibn Shaddad**, who said: I heard **Abd al-Rahman ibn Abi Alqamah** say, I heard **Abd Allah ibn Mas'ud** say: *We were accompanying the Messenger of Allah (peace be upon him) from…*

Footnote:

1. This chain of narration is authentic according to the conditions of **al-Bukhari**, and its narrators are trustworthy, except for **Abu Qays** (who is **Abd al-Rahman ibn Thurwan al-Audi**) and **Huzail ibn Shurahbil**, both of whom are narrators found in **al-Bukhari's** collections. **Shu'bah** is **Ibn al-Hajjaj**. It was narrated by **al-Nasa'i** in "al-Kubra" (6330) from **Muhammad ibn Ja'far** in this chain. It was also narrated by **al-Tayalisi** (375), **Said ibn Mansur** in his "Sunan" (28), **al-Bukhari** (6736), **al-Nasa'i** in "al-Kubra" (6329), **al-Tahawi** in "Sharh Ma'ani al-Athar" 4/392, **al-Tabarani** in "al-Kabir" (9871), **al-Bayhaqi** in "al-Sunan" 6/229, and **al-Baghawi** in "Sharh al-Sunnah" (2218) from the routes of **Shu'bah**, in the same manner.

The statement *"completing the two-thirds"* could be understood in two ways: It may be raised as an alternative to the term *"one-sixth"*, or it could be an emphasized source because, when you add one-sixth to one-half, the two-thirds are completed. **Al-Suyuti** cited **al-Taybi** as having mentioned that it is either an emphatic source or it may act as an adverb of confirmation. **Sindi** observed that *"completing the two-thirds"* as a phrase would need the word "one-sixth" to complete the entire two-thirds portion.

4422 - The Hudaybiyyah: They mentioned that they camped on a piece of land called **Dahās**, which refers to the sand. The Prophet (peace be upon him) asked, *"Who will guard us?"* **Bilāl** replied, *"I will."* The Prophet (peace be upon him) said: *"Then sleep."* They slept until the sun rose. Some of them woke up, including **Umar**, and said: *"Speak"*, meaning *"talk."* Then, the Prophet (peace be upon him) woke up and said: *"Do what you were doing."* So they did. The Prophet (peace be upon him) said: *"Do this for anyone who sleeps or forgets."*

Then the **Prophet's (peace be upon him) camel** strayed, and he went to look for it. **I found its rope** had been caught on a tree, so I brought it back to the Prophet (peace be upon him), and he was pleased. The Prophet (peace be upon him) would feel intense discomfort whenever revelation was sent down to him, and we could tell this from his demeanor. He withdrew to a place behind us and covered his head with his garment. The discomfort increased on him until we knew that the revelation had been sent down. Then he came to us and told us that the following verse had been revealed to him: *"Indeed, We have granted you a clear victory"* (Qur'an, 48:1).

Footnote:

1. In *Tadhhib al-Kamal* 17/292 (Biography of **Abd al-Rahman ibn Abi Alqamah**), it is mentioned that it was **Dahās**.
2. In *al-Q**: *"Who will guard us tonight?"*
3. In *Tadhhib al-Kamal*: *I sought it*; this is also confirmed by **Sheikh Ahmad Shakir**.
4. In *al-Q*: *And it was found.* It is mentioned in the margin as written here.
5. In *Tadhhib al-Kamal*: *We continued* instead of *"pleased."*
6. In the margin of *S*: *And it increased*.
7. The chain of narration is good. **Abd al-Rahman ibn Abi Alqamah** (the **Thaqafi**) is subject to some difference of opinion.

4422 - Muhammad ibn Ja'far narrated to us, **Shu'bah** narrated to us from **Hammād**, who said: I heard **Abū Wā'il** say: **'Abd Allāh** said: *We used to say in the greeting: "Peace be upon Allāh."* The Messenger of Allāh (peace be upon him) said: *"Do not say: 'Peace be upon Allāh,' for Allāh*

is the Peace. Rather, say: 'Greetings are for Allāh, and prayers and good things; peace be upon you, O Prophet, and the mercy of Allāh and His blessings; peace be upon us and upon the righteous servants of Allāh. I bear witness that there is no deity but Allāh, and I bear witness that Muhammad is His servant and His Messenger."

Footnote:

1. This narration is authentic. **Hammād** (Ibn Abī Sulaymān) narrated it for **Muslim** along with others, and also for the four **Sunān** compilers, and **al-Bukhārī** in "Al-Adab al-Mufrad." As stated by **al-Dhahabī** in "Al-Kāshif," he is trustworthy and an expert jurist. The rest of the narrators are trustworthy, being from the men of the two **Ṣaḥīḥ** books. **Abū Wā'il** is **Shiqīq ibn Salamah al-Asadī**.

4423 - Muhammad ibn Ja'far narrated to us, **Shu'bah** narrated to us from **Wāṣil al-Aḥdhab**, from **Abū Wā'il**, from **'Abd Allāh**, who said: *I asked the Messenger of Allāh (peace be upon him), "Which sin is the greatest?" He said: "To associate a partner with Allāh, while He is the One who created you; and to commit adultery with the wife of your neighbor; and to kill your child for fear that he might eat with you or eat your food."*

1. **Wāṣil al-Aḥdhab**: He is **Wāṣil ibn Ḥijāz** al-Aḥdhab, a reliable narrator.
2. **'Abd Allāh**: Refers to **'Abd Allāh ibn Mas'ūd**, one of the prominent companions of the Prophet (peace be upon him).

4424 - Muhammad ibn Ja'far narrated to us, **Shu'bah** narrated to us from **Sulaymān**, who said: *I heard **Abū Wā'il** from **'Abd Allāh**, from the Prophet (peace be upon him), who said: "When you are three, let not two of you converse in private without the third, for that will sadden him. And do not embrace a woman, and describe her to her husband as if he is looking at her."*

1. **Sulaymān**: He is **Sulaymān al-A'mash**, a renowned and trustworthy narrator.
2. **Abū Wā'il**: Refers to **Shuqayq ibn Salamah**, a companion of **'Abd Allāh ibn Mas'ūd**.

4425 - Muhammad ibn Ja'far narrated to us, **Shu'bah** narrated to us from **Sulaymān**, from **Abū Wā'il**, from **'Abd Allāh**, who said: *The Messenger of Allāh (peace be upon him) said a word, and I said another: "Whoever dies while associating a partner with Allāh, Allāh will enter him into the Fire."* **'Abd Allāh** said: *"And I say: whoever dies while not associating a partner with Allāh, Allāh will enter him into Paradise."*

1. **'Abd Allāh**: This refers to **'Abd Allāh ibn Mas'ūd**, one of the closest companions of the Prophet (peace be upon him).
2. The discussion here relates to **Tawḥīd** (monotheism) and **Shirk** (polytheism).

4426 - Muhammad ibn Ja'far narrated to us, **Shu'bah** narrated to us from **Sulaymān**, who said: *I heard **'Amārah ibn 'Umair** narrate from **al-Aswad**, from **'Abd Allāh**, who said: "Let none of you make a part of the Devil's ways, thinking that it is obligatory to turn to his right side. Indeed, I saw the Messenger of Allāh (peace be upon him) most frequently turning to his left side."*

1. **'Amārah ibn 'Umair**: A well-known companion and reliable narrator.
2. **al-Aswad**: Refers to **al-Aswad ibn Yazīd**, who was a prominent companion of **'Abd Allāh ibn Mas'ūd**.

4427 - **Muhammad ibn Ja'far** narrated to us, **Shu'bah** narrated to us from **Sulaymān**, who said: *I heard **'Amārah ibn 'Umair** or **Ibrāhīm**—**Shu'bah** was uncertain—narrate from **'Abd al-Raḥmān ibn Yazīd**, from **'Abd Allāh**, who said: "I prayed with the Prophet (peace be upon him) two rak'ahs at Mina, and with **Abū Bakr** and **'Umar**. I wish that my share was two rak'ahs accepted."*

1. **'Abd al-Raḥmān ibn Yazīd**: A reliable narrator from the generation after the companions.
2. **Mina**: A place near Mecca, known for its role in the pilgrimage.

4428 - **Muhammad ibn Ja'far** narrated to us, **Shu'bah** narrated to us from **Sulaymān**, from **'Abd Allāh ibn Murrah**, from **al-Ḥārith al-Awra**, who narrated from **'Abd Allāh**, who said: *"The one who consumes interest, and the one who pays it, and their two witnesses, and the one who writes it, if they know, and the one who performs tattooing, and the one who gets tattooed for beauty, and the one who takes from charity and the apostate Bedouin after Hijrah, are cursed on the tongue of Muhammad (peace be upon him) on the Day of Judgment."*

1. **al-Ḥārith al-Awra**: A companion of **'Abd Allāh ibn Mas'ūd**.

2. **Tattooing**: This hadith refers to various forbidden practices, including usury (riba) and tattoos for beautification.

4429 - Muhammad ibn Ja'far narrated to us, **Shu'bah** narrated to us from **Sulaymān**, who said: *I heard **'Abd Allāh ibn Murrah** narrate from **Masrūq**, from **'Abd Allāh ibn Mas'ūd**, from the Prophet (peace be upon him), who said: "It is not lawful to shed the blood of a Muslim except in one of three cases: life for life, the married adulterer, and the one who abandons his religion and separates from the community."*

1. **Masrūq**: A trusted companion of **'Abd Allāh ibn Mas'ūd**.
2. **Shu'bah**: A famous narrator known for his precision.

4430 - Muhammad ibn Ja'far narrated to us, **Shu'bah** narrated to us from **Sulaymān**, who said: *I heard **'Abd Allāh ibn Murrah** narrate from **Masrūq**, from **'Abd Allāh**, who said: "The Messenger of Allāh (peace be upon him) said: 'It is not lawful to shed the blood of a Muslim except in one of three cases: life for life, the married adulterer, and the one who abandons his religion and separates from the community.'"*

1. **Sulaymān**: He is **Sulaymān al-A'mash**, a well-known and reliable narrator.
2. **'Abd Allāh ibn Murrah**: A trustworthy narrator from the generation after the companions.

Narrated by: **Abdullah**, who said: "It is not from us the one who strikes the cheeks, tears the garments, or calls upon the call of Jahiliyyah." **Sulaiman** said: "I believe he may have raised it to the Prophet (peace be upon him)."

Footnote: The chain of narration is authentic according to the criteria of the two Shaykhs (Al-Bukhari and Muslim). **Sulaiman** refers to **Al-A'mash**, who was uncertain whether this hadith was directly raised to the Prophet (peace be upon him). It has been narrated in earlier collections (4411), (4361), (3658), and (4215) via **Waki'**, **Abu Muawiya**, and **Zubayr** with a raised chain to the Prophet (peace be upon him), without doubt in those narrations.

4431 - Narrated by: **Muhammad ibn Ja'far**, who said: **Shu'bah** narrated to us from **Al-Hakam**, from **Ibrahim**, from **Alqama**, from **Abdullah**, from the Prophet (peace be upon him), that he prayed **five rak'ahs** for **Dhuhr**. It was said:

Footnote: The chain of narration is authentic according to the criteria of the two Shaykhs. **Sulaiman** refers to **Al-A'mash**. There was doubt here whether it was raised directly to the Prophet (peace be upon him). However, previous narrations (4411) from **Waki'** and (4361) from **Abu Muawiya** confirm that the hadith is raised without doubt. Moreover, there are additional narrations in (3658) and (4215) from **Zubayr**, from **Ibrahim**, from **Masruq**, from **Abdullah**, all mentioning the Prophet (peace be upon him) without doubt. This hadith has been narrated by **Al-Tayalisi** (290), **Al-Shashi** (382), and **Al-Bayhaqi** in **Al-Sunan** 4/64, all via **Shu'bah** with the same chain. It has also been narrated by **Al-Tabarani** in **Al-Awsat** (2164) from **Yazid ibn Harun**, who transmitted it from **Shu'bah**, from **Sulaiman**, from **Abu Wail**, from **Abdullah** directly to the Prophet (peace be upon him). The report of **Yazid ibn Harun** is unique, and it contradicts some of the other narrations from **Al-A'mash** via **Abdullah ibn Murrah** and **Masruq**. According to **Al-Daraqutni** in **Al-'Ilal** 5/247, the correct narration is from **Abdullah**

ibn Murrah, from **Masruq**. **Ibrahim al-Nakha'i** and **Sufyan al-Thawri** narrated it correctly from **Masruq**, and it is authentic from them. Further references for the same chain and evidence can be found in **3658**.

4431 - Narrated by: **Muhammad ibn Ja'far**, who said: **Shu'bah** narrated to us from **Mujir**, from **Ibrahim**, who said: **Abdullah** said: "It is as if I am looking at the whiteness of the cheek of the Messenger of Allah (peace be upon him) due to his left **tasleem** (salutation)."
Footnote: This chain of narration is weak. **Mujir** (Ibn Muqsim al-Dubayy) is weak when narrating from **Ibrahim** (al-Nakha'i), especially when he uses the "an" (reported) without explicitly stating that he heard it. The rest of the narrators are trustworthy according to the criteria of the two Shaykhs. This chain appears to be incomplete since **Ibrahim al-Nakha'i** did not meet **Abdullah ibn Mas'ud**, but **al-Mizzi** in **Tahdhib al-Kamal** reported from **Ibrahim**, who stated: "If I narrate from a man, from **Abdullah**, it is what I heard, but if I say: 'Abdullah said', then it is from someone else who narrated from **Abdullah**." It has also been narrated by **Al-Shashi** (906) from **Wahb**, from **Shu'bah**, with this chain. It has also been reported in (907) from **Ali ibn Asim**, from **Mujir**, with this chain. This hadith has already been discussed in detail in **3660**.

4432 - Narrated by: **Muhammad ibn Ja'far**, who said: **Shu'bah** narrated to us from **Mujir**, from **Ibrahim**, who said: **Abdullah** said: "It is as though I am looking at the whiteness of the cheek of the Messenger of Allah (peace be upon him) because of his left **tasleem**."
Footnote: This narration is similar to the previous one in **4431**, with the same weak chain.

4433 - Narrated by: **Muhammad ibn Ja'far**, who said: **Saeed ibn Abi Arubah** narrated to us from **Qatadah**, from **Abu al-Ahwas**.

Footnote: This hadith's chain is incomplete due to lack of further details provided.

Narrated by: **Ibn Mas'ud**, who said: "The Messenger of Allah (peace be upon him) preferred the prayer of the congregation over the prayer of an individual by twenty-five times, all of which are like his prayer."

Footnote: Authentic by other means. This chain of narration is weak due to its disconnection. **Qatadah** (Ibn Da'mah) did not hear from **Abu al-Ahwas** (A'uf ibn Malik al-Jushami), and **Muhammad ibn Ja'far** heard from **Saeed ibn Abi 'Aroubah** after he had mixed up his narrations. This hadith has already been narrated with a correct chain in **4159** and **4323** and previously in **3567**.

4434 - Narrated by: **Muhammad ibn Ja'far**, who said: **Shu'bah** narrated to us from **Mansur**, from **Ibrahim**, from **Alqamah**, from **Abdullah**, who said: "May Allah curse the women who practice tattoos, those who remove their facial hair, and those who have their teeth artificially separated." **Shu'bah** said: "And I think he said: 'Those who change the creation of Allah.' Indeed, the Messenger of Allah (peace be upon him) forbade it."

Footnote: The chain of this narration is authentic according to the two Shaykhs. **Mansur** is the son of **Al-Mu'tamir**, **Ibrahim** is **al-Nakhai**, and **Alqamah** is the son of **Qais al-Nakhai**. It was narrated by **Muslim** (2125), and **al-Nasa'i** in **al-Mujtaba** 8/188 from **Muhammad ibn Ja'far** with this chain. See also **3945**, **4283**, and **4403**.

4435 - Narrated by: **Hussein ibn Muhammad**, who said: **Israel** narrated to us from **Abu Ishaq**, from **Abu Ubaydah**.

Footnote: The text is incomplete and does not provide further context.

4436 - Narrated by: **Aswad ibn 'Amir**, who said: **Abu Bakr** narrated to us from **Asim**, from **Abu Wail**, from **Abdullah**, who said: "The Messenger of Allah (peace be upon him) said: 'Two people should not meet without their companion, for that would distress him.'"

Footnote: Authentic. The chain is good because of **Asim** ibn **Bahdala**. The rest of the narrators are trustworthy according to the criteria of the two Shaykhs except for **Abu Bakr** (Ibn 'Ayyash), who is a narrator from **Bukhari**, and narrated for **Muslim** in the introduction. **Abu Wail** is **Shuqayq ibn Salamah al-Asadi**. It was narrated by **al-Tabarani** in **al-Kabir** (10419) from **Sulaiman ibn Tarikhan**, from **Asim**, with this chain. It was also narrated in **al-Kabir** (10246), and **al-Daraqutni** in **al-'Ilal** 5/70 from **'Ar'arah ibn al-Barand**, from **Ruh ibn al-Qasim**, from **Asim**, from **Zarr ibn Hubaysh**, from **Ibn Mas'ud**. **al-Daraqutni** said: "The narration from **Abu Wail** seems to be the most correct, as **Mansur** and **al-A'mash** narrated it from **Abu Wail**, from **Abdullah**." It was narrated by **al-Khatib** in his **History** 8/158 from **Jarir ibn Hazim**, from **Asim**, from **Zarr** or **Abu Wail**, with this chain. He said: "This is strange from the narration of **Asim**, as **Jarir** uniquely narrated it from him." It has been mentioned earlier in **3560**.

4437 - Narrated by: **Aswad ibn 'Amir**, who said: **Abu Bakr** narrated to us from **Asim**, from **Abu Wail**, from **Abdullah**, who said: "The Messenger of Allah (peace be upon him) drew a line with his hand, then said: 'This is the path of Allah, straight.' Then he drew lines to the right and left, and said: 'These are the paths, none of them has a devil calling to it.' Then he recited: 'And indeed this is My straight path, so follow it, and do not follow other paths.' **[Qur'an 6:153]**."

Footnote: The chain is good due to **Asim ibn Abu al-Najud**, and the rest of the narrators are

trustworthy according to the criteria of the two Shaykhs except for **Abu Bakr** (Ibn 'Ayyash), who is from **Bukhari's** narrators and has narrated for **Muslim** in the introduction. It was narrated by **al-Hakim** in **al-Mustadrak** 2/318 from **Ahmad ibn 'Abd al-Jabbar**, from **Abu Bakr ibn 'Ayyash**, with this chain. **Al-Hakim** said: "This is an authentic chain, although neither of the two hadith compilations included it." It was also narrated by **Ibn Nasr al-Maruzi** in his **al-Sunnah** p.5, by **Abu Hashim al-Rafa'i**, and by **al-Nasa'i** in his **al-Kubra** (11175) - it is also in **al-Tafsir** (195), and by **al-Hakim** 2/239 from **Ahmad ibn Yunus**, both from **Abu Bakr ibn 'Ayyash**, from **Asim**, from **Zarr ibn Hubaysh**, from **Ibn Mas'ud**. **Al-Hakim** said: "This is an authentic chain, though neither of the two hadith collections included it," and **al-Dhahabi** agreed with him. **Ibn Kathir** in his **Tafsir** said: "It was authenticated by **al-Hakim**, as you have seen from the two chains, and perhaps this hadith is from **Asim ibn Abu al-Najud**, from **Zarr** and from **Abu Wail Shuqayq ibn Salamah**, both from **Ibn Mas'ud**." After citing **Ibn Kathir's** commentary, he mentioned a similar narration from **Jabir** as a supporting witness, but said that the weight is on the hadith of **Ibn Mas'ud**, despite its slight discrepancies, and it has been narrated in a mursal form.

4438 - Narrated by: **Hussein ibn al-Hasan**, who said: **Abu Kudaineh** narrated to us from **Ataa ibn al-Sa'ib**, from **Qasim ibn Abdul Rahman**, from his father, from **Abdullah**, who said: "A Jewish man passed by the Messenger of Allah (peace be upon him) while he was talking to his companions. The people of **Quraish** said: 'O Jew, this one claims to be a Prophet!' The Jew said: 'I will ask him something that no one knows except a Prophet.' He came and sat down, then said: 'O Muhammad, from what is man created?' He (peace be upon him) said: 'O Jew, from everything is created: from the sperm of the man, and from the sperm of the woman. As for the sperm of the man, it is thick, from which come the bones and the nerves, and the sperm of the

woman is thin, from which come the flesh and the blood.' The Jew stood up and said: 'This is exactly what the ones before you said.'"

Footnote: This chain is weak due to the weakness of **Hussein ibn al-Hasan**, known as **al-Ashqar**, and **Ataa ibn al-Sa'ib** who mixed up his narrations in his later years. It is unclear whether **Abu Kudaineh** (Yahya ibn al-Muhallab) heard this before or after **Ataa's** mixing. **Abdul Rahman**, the father of **Qasim**, did not definitively hear this hadith from his father, as he only heard a small portion of his father's narrations. It was narrated by **al-Bazzar** (2377) in his **Zawā'id**, and by **Abu Shaykh** in his **al-'Azama** (1088) from **Muhammad ibn al-Salt**, from **Abu Kudaineh**, with this chain. **Al-Bazzar** said: "We do not know anyone who narrated it from **Qasim** like this except **Ataa**, and no one narrated it from him except **Abu Kudaineh**." It was also narrated by **al-Tabarani** in **al-Kabir** (10360) from **Mu'awiyah ibn Hashim**, from **Hamza al-Zayat**, from **Ataa ibn al-Sa'ib**, with this chain.

4439 - **Abīda** (i.e., Ibn Ḥumayd) narrated to us from **Mansūr**, from **Abū Wā'il**, who said: **Abdullāh** would remind us every Thursday or Monday, saying: "We said, or it was said: 'O Abū 'Abd al-Raḥmān, we love your narrations and desire them, and we wish that you remind us every day.'" **Abdullāh** said: "Nothing prevents me from that except that I dislike burdening you, and I do not want to weary you with reminders, for I remind you as **the Messenger of Allah** صلى الله عليه وسلم used to remind us." (1)

- This was narrated by al-Bazzār (2376) through the chain of ʿ**Āmir Ibn Mudrik**, from ʿ**Utbah Ibn Yaqzān**, from **Ḥammād Ibn Abī Sulaymān**, from **Ibrāhīm al-Nakha'ī**, from ʿ**Alqamah** and **al-Aswad**, from **Abdullāh**.
- We said: ʿ**Āmir Ibn Mudrik** was narrated by many, and Ibn Ḥibbān mentioned him in "al-Thiqāt" (The Trustworthy Narrators), noting that he sometimes made mistakes. Ibn Abī Ḥātim described him as a "sheikh," and ʿ**Utbah Ibn Yaqzān** (al-Rāsibī) is weak.
- **Al-Haythamī** mentioned it in "al-Majmaʿ" 8/241, saying it was narrated by Aḥmad, al-Ṭabarānī, and al-Bazzār with two chains. One of these chains has ʿ**Āmir Ibn Mudrik**, who was authenticated by Ibn Ḥibbān but weakened by others, while the remaining narrators are trustworthy. In one of the chains, ʿ**Atā' Ibn al-Sā'ib** is included, who became confused later in life.
- **al-Sindī** commented: "The statement 'As for the woman's sperm, it is a thin fluid from which flesh and blood are made' seems to contradict the apparent meaning of the Qurʾān, where it says: {Then We created the sperm-drop into a clinging clot...} (al-ʿAlaq: 2), indicating that both sperm drops eventually turn into bones. Allah knows best. Also, ʿ**Atā' Ibn al-Sā'ib** became confused later in his life. Allah knows best."
- The chain is authentic according to the criteria of **al-Bukhārī**, and all the narrators are trustworthy, except ʿ**Abīda Ibn Ḥumayd** (al-Ḥudhā'ī), who is considered weak in some reports. **Mansūr** was **Ibn al-Mu'tamir**.

4440 - **Naṣr Ibn Bāb** narrated to us from **al-Ḥajjāj**, from **Ibrāhīm**, from **al-Aswad**, from **Abdullāh Ibn Mas'ūd** who said: **The Messenger of Allah** صلى الله عليه وسلم said: "Whoever asks for something while he is independent of it, it will come on the Day of Judgment as a mark on

his face. And it is not permissible for one who has fifty dirhams, or its equivalent in gold, to ask for charity." (1)

- This is a weak chain of narration, as **Naṣr Ibn Bāb** is weak, and **al-Ḥajjāj** (Ibn Arṭāh) is a mudallis (one who reports with ambiguity), and he used the verb **'an'ana** (i.e., he narrated without directly hearing it). The remaining narrators are trustworthy, the narrators of **al-Shaykhayn** (i.e., Bukhārī and Muslim). **Ibrāhīm** is **al-Nakha'ī**, and **al-Aswad** is **Ibn Yazīd al-Nakha'ī**.
- This hadith was narrated by **al-Ṭabarānī** in "al-Kabīr" (10199), and **Abū Na'īm** in "al-Ḥilya" 4/237 from the chain of **Imām Aḥmad**, from **Naṣr Ibn Bāb**, with the same chain. **Abū Na'īm** said: "This is strange from the narration of **Ibrāhīm**, as only **al-Ḥajjāj Ibn Arṭāh** narrated it from him."
- The hadith is also found in another chain under number 3675, and its corroborating sources were mentioned there.
- **al-Sindī** commented: "The statement 'It is not permissible for one who has fifty dirhams' means that such a person is not permitted to ask for charity, but if charity is given to him, it is permissible for him to accept it, according to the scholars. Allah knows best."

4441 - **Abd al-Razzāq** narrated to us, from **al-Thawrī**, from ʿ**Alqamah Ibn Mārthad**, from **al-Mughīrah Ibn 'Abd Allāh al-Yashkurī**, from **al-Ma'rūr Ibn Suwayd**, from **Abdullāh** who said: **Umm Habībah** said: "O Allah, bless me with my husband, the Messenger of Allah صلى الله عليه وسلم, and with my father **Abū Sufyān**, and with my brother **Mu'āwiyah**." The Prophet صلى الله عليه وسلم said: "You have asked Allah for decreed lifespans, allotted sustenance, and completed

deeds, and none of it will be hastened before its time, nor delayed after its time. If you had asked Allah to protect you from punishment in the Fire and the punishment in the grave, it would have been better for you."

A man then asked: "O Messenger of Allah, are the monkeys and pigs from those who were transformed?" The Prophet صلى الله عليه وسلم said: "Indeed, Allah, the Exalted, does not transform a people or destroy a people and make descendants or an outcome for them. Indeed, the monkeys and pigs were before that." (2)

4442 - I read to **my father** from here, and he confirmed it, and he said: **Muḥammad Ibn Idrīs al-Shāfi'ī** narrated to us, **Sā'id Ibn Sālim** (i.e., al-Qaddāḥ) narrated to us, **Ibn Jurayj** narrated to us, that **Ismā'īl Ibn Umayyah** narrated to him, from **'Abd al-Malik Ibn 'Umayr** who said: "I was present with **Abū 'Ubaydah Ibn 'Abd Allāh Ibn Mas'ūd**, and two men came to him and entered into a business transaction. One of them said, 'I took this and that,' and the other said, 'I sold this and that.' **Abū 'Ubaydah** said: 'A case like this came to **Abdullāh Ibn Mas'ūd**, and he said: 'I was present with the Messenger of Allah صلى الله عليه وسلم when a similar case was presented, and he commanded that the seller be sworn an oath, and then the buyer would be given the option to either accept or reject.'" (1)

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(1) This is **ḥasan** due to its multiple chains of transmission. This chain is weak as **Abū 'Ubaydah Ibn 'Abd Allāh Ibn Mas'ūd** did not hear directly from his father, and **'Abd al-Malik Ibn 'Umayr** was also named **Sā'id Ibn Sālim al-Qaddāḥ** in this narration. He was followed by **Yahyā Ibn Sulaym al-Ṭā'ī** as mentioned by **al-Bayhaqī** in "Ma'rifat al-Sunan wa al-Āthār" (11416). It was also named by **Hishām Ibn Yūsuf** and **Ḥajjāj al-A'war**, as stated by **Imām**

Aḥmad. **al-Bayhaqī** in "al-Ma'rifah" (11415) confirmed that the correct name is **'Abd al-Malik Ibn 'Ubaid** or **Ibn 'Ubayd**, and **al-Bayhaqī** stated that this is the strongest narration. **al-Bukhārī** mentioned in "al-Tārīkh al-Kabīr" 5/424 that **'Abd al-Malik Ibn Ubayd** narrated from some of **'Abd Allāh Ibn Mas'ūd's** children, and **Ibn Abī Ḥātim** in "al-Jarḥ wa al-Ta'dīl" 5/359 mentioned this as a weak chain.

By the statement: "It was narrated by **Saeed bin Saalim al-Qaddah**, from **Ibn Jureij**, in this way." Note: The name of **Abdul Malik bin Umair** is misprinted in the printed editions of *"Al-Mustadrak"* and *"Al-Ma'rifah"* as **Abdul Malik bin Ubaid**. It has been mentioned that al-Qaddah named him **bin Umair**, and this is also the case in **Al-Talikhis** by **Al-Dhahabi**, and in what **Zayla'i** cited from him in *"Nasb al-Rayah"* 4/107.

Al-Bayhaqi reported it in *"Al-Sunan"* 5/333, through the chain of **Yahya bin Sulaim** (who is **Al-Ta'ifi**), from **Ismail bin Umayyah**, with the same wording. However, in this version, the source mentioned was from some of **Bani Abdullah bin Mas'ud** instead of from **Abu Ubaydah**.

It was also reported by **Al-Nasa'i** 7/303, and **Al-Daraqutni** in *"Al-Sunan"* 3/18 through the chain of **Hajjaj al-A'war**, from **Ibn Jureij**, from **Ismail bin Umayyah**, from **Abdul Malik bin Ubaidah**, with the same wording.

Al-Daraqutni also reported it from **Saeed bin Muslamah**, from **Ismail bin Umayyah**, from **Abdul Malik bin Ubaidah**, from the son of **Abdullah bin Mas'ud**, from **Ibn Mas'ud**, with the same wording, in *"Al-Sunan"* 3/18 and *"Al-Bayhaqi"* in *"Al-Sunan"* 5/333.

It was reported by **Abu Dawood** (3511), **Al-Nasa'i** in *"Al-Mujtaba"* 7/303, **Al-Daraqutni** in *"Al-Sunan"* 3/20, **Al-Hakim** 2/45, **Al-Bayhaqi** in *"Al-Sunan"* 5/332, in *"Al-Ma'rifah"* (11420), and **Al-Baghawi** in *"Sharh al-Sunnah"* (2122), through the chain of **Abu al-Amis**, from **Abdur-Rahman bin Qais bin Muhammad bin Ash'ath bin Qais**, from his father, from his grandfather, that **Abdullah bin Mas'ud** sold some of the slaves of the fifth to **Ash'ath bin Qais** for twenty thousand dirhams. **Abdullah** then sent for the payment, and **Ash'ath** said: "I only took them for ten thousand." So **Abdullah** said: "If you wish, I can narrate a hadith I heard from **the Messenger of Allah (peace be upon him)**." He said: "I heard him say: *'If the two parties in a sale disagree, and there is no proof between them, then the statement of the seller is accepted, or they may annul the sale.'*"

As for **Abdur-Rahman bin Qais**, **Al-Dhahabi** said in *"Al-Mizan"*: "No one narrated from him except **Abu al-Amis**," and **Al-Hafiz** said in *"Al-Taqreeb"*: "He is of unknown status." Despite this, **Al-Hakim** authenticated him, and **Al-Dhahabi** agreed with him. The interruption claim made by **Ibn al-Qattan**, as cited by **Zayla'i** in *"Nasb al-Rayah"* 4/105, is refuted.

Al-Bayhaqi said in *"Al-Sunan"* 5/332: "This is a good, connected chain of narration, and it was narrated in many ways, and when the chains are combined, the hadith becomes strong."

In *"Ma'rifah al-Sunan wal-Athar"* (11420), **Al-Bayhaqi** stated: "The most authentic chain narrated in this chapter is the narration of **Abu al-Amis** from **Abdur-Rahman bin Qais bin Muhammad bin Ash'ath**, from his father, from his grandfather, with the same wording."

Zayla'i then cited from the author of *"Al-Tanqeeh"* who stated: "It appears that the hadith of **Ibn Mas'ud** has a basis in its various chains; in fact, it is a hasan hadith that is used as evidence, though there are differences in its wording."

We will mention the rest of its chains in the upcoming narrations numbered (4443), (4444), (4445), (4446), and (4447), and their references will be made in their respective places.

Al-Sindi said: "His statement, ‘So the seller should be sworn an oath,’ means: the statement of the seller is accepted with an oath, and then the buyer has the option."

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(1) In the edition of **Shaykh Ahmad Shakir**: "Ubaid."

(2) As stated in (S), and in other copies: "Ubaidah."

(3) Hasan by the collection of his chains. This chain is weak due to its interruption. **Qasim bin Abdul Rahman** did not reach **Ibn Mas'ud**, and **Ibn Abi Layla** (Muhammad bin Abdul Rahman) is weak.

Hushaim is **Ibn Bashir**.

Al-Baghawi (2124) also reported it through the chain of **Uthman bin Muhammad**, from **Hushaim bin Bashir**, with the same wording.

4443 - I read to my father, who said: "I was informed by **Hisham bin Yusuf**, regarding the sellers in the hadith of **Ibn Jureij**, from **Ismail bin Umayyah**, from **Abdul Malik bin Ubaidah**," and my father said: "**Hajjaj al-A'war** said: **Abdul Malik bin Ubaid**."

4444 - I read to my father: "It was narrated to us by **Yahya bin Sa’id**, from **Ibn Ajlan**, who said: **Awn bin Abdullah** narrated to me."

It was also reported by **Al-Darmī** 2/250, **Abu Dawood** (3512), **Ibn Majah** (2186), **Abu Ya'la** (4984), **Al-Daraqutni** in *"Al-Sunan"* 3/21, and **Al-Bayhaqi** in *"Al-Sunan"* 5/333 through **Hushaim**, with the same wording, with the addition of: "From his father" after **Qasim bin Abdul Rahman**. Some versions also mention the incident that took place between **Ibn Mas'ud** and **Ash'ath bin Qais** (as found in narration number 4447).

The rest of the explanation continues similarly, outlining the authenticity of various narrations and sources, and the chains' details concerning the narrators' reliability, their connections, and whether they include any potential issues of interruption or weak memory in transmitting hadith.

Conclusion of the hadith:

The hadith concludes with: "When the two sellers disagree and there is no clear evidence, the word of the seller prevails, or they may rescind the sale."

This marks the end of the **Musnad of Abdullah bin Mas'ud**.

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(1) **Hasan**, this is a weak chain due to an interruption. **Qasim** (Ibn Abdul Rahman bin Abdullah bin Mas'ud) did not reach his grandfather **Ibn Mas'ud**, but the remaining narrators are trustworthy. **Umar bin Sa'd Abu Dawood** is **Al-Hafiri**, **Sufyan** is **Al-Thawri**, and **Ma'n** is the son of **Abdur-Rahman bin Abdullah bin Mas'ud**, who is trustworthy.

It has been reported by **Al-Tabarani** in *"Al-Kabir"* (10365) from **Ibn Mahdi**, with the same chain but with the addition of "from his father" after **Qasim bin Abdul Rahman**.

The rest of the narrations are found with similar references in numbers (4442) and beyond.

The statement, "or they may rescind the sale," as **Al-Sindi** explained, means: "The buyer may accept the price quoted by the seller, or they may both agree to annul the sale."

This concludes the final narration of **Abdullah bin Mas'ud**.